

sense organs from their respective objects of perception and the external world, and by keeping their functions thus in abeyai:~e, a Yogin shall practise the art of mental abstraction' (Pratyahara) and control his breath in Pranayarna to the Extent of ten or eight Matra*. These are called the two kinds of Dharana in the parlance .of Yoga. A Yogin shall concentrate his whole self either in the region of his umbilicus, or in his mouth, or within his heart, or in the region of his throat, or at the tip of his nose, or in his eyes, or at a point between the eye brows. These are the ten places of Dharana :or points on which a Yogin shall concentrate his whole Self, by practising which he will suffer no decay. As fire -is cast in the fire, so- by merging his Self in that of the supreme Brahma, a Yogin shall mentally recite the Omkara Mantra, which is s-acred of the aH sacred Mantras and is symbolical of the Self of Srahma. The term OHI is composed of three letters, Akira (A , Okara (O), and Makara (M), and is the great exponent of the universal Self (Brahma).

I am Brahma, the supreme Hghi, devoid of a gross, material body. I am Brahma, the supreme light, devoid of death and decay. I am Brahma, the supreme light, divested of the principle of earth-matter. I am Brahma, the supreme light, divested of the principles of air and ether. I am Brahma, the supreme light, devoid of a subtle body. I am Brahma the supreme light which is neither bound

by space or non*-
space (non-extension). I am Brahma,
the supreme light,
devoid of the Tanmatra of smell. I am
Brahma, the supreme
light, devoid of the Tanmatra of sight.
I am Brahma,
the supreme light, devoid of the
Tanmatra of sound.*
I am * Brahma the supreme light,
devoid of speech and
hands. I am Brahma, the supreme light,
devoid of ears and

* Tanmatras are in the world of
perception what atoms are in the
world of matter.